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VOL. XIX. ]

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[ NO. 2.

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ANNUAL MEETING OF THE AMERICAN COLONIZA-  
TION SOCIETY.

THIS meeting took place on the evening of the seventeenth instant, in the office of the society, and adjourned to a more public meeting in the Hall of the House of Representatives on the next evening. The chair was taken by the Rev. James Laurie, D. D., a Vice President, and one of the long tried friends of the Society. The Rev. Wm. Hawley invoked the divine blessing. The meeting was large, and attended by members of both Houses of Congress.

The Secretary of the Society, (Mr. Gurley) stated the several topics of the Report of the Executive Committee, and read such extracts as it was thought might prove most interesting to the audience. Many and extraordinary events have occurred to enlarge and brighten the prospects of the Society and the Colony during the year. The loss sustained by the decease of two of the Vice Presidents, the Hon. SAMUEL L. SOUTHARD and FRANCIS S. KEY, Esquire, was noticed in appropriate terms. They were both early engaged in the cause, its warm and eloquent advocates at all times, and died in full confidence of its triumph over opposition in this country and every obstacle in Africa. Mr. Key had urged in a speech, of excellence seldom equaled, before the Colonization Convention during the last summer, the duty of Congress to extend protection to Liberia, to American commerce on the African coast, and to devote its energies with invincible resolution, to the suppression of the slave trade.



The following Resolutions were then submitted and supported by their movers with great ability and eloquence, and unanimously adopted :

By Z. C. LEE, Esq., (of Baltimore) :

*Resolved*, That the sudden decease of FRANCIS S. KEY, Esq., one of the founders, for many years a member of the Board of Managers, and more recently a Vice President of this Society, has deprived the institution of one of its strongest supports ; and that, under a sense of our irreparable loss this only consoles us, that to animate us in duty no holier or mightier influences are necessary than those felt in the echoes of his eloquence, reflected down upon us from the height of his unsurpassed and undying example.

By HON. JACOB H. MILLER, (Senator from New Jersey) :

*Resolved*, That, it is of vital importance to enlarge without delay, the territory of Liberia, so that its jurisdiction over the entire line of coast from Cape Mount to Cape Palmas, shall become incontestible ;—that, this Society has a right to expect foreign States and Powers, to abstain from attempts to obtain possession of lands within these limits, and that all the friends of the Society, be urged to afford it the means of concluding all necessary negotiations for this great object.

By REV. C. W. ANDREWS, (of Shepherdstown, Va.) :

*Resolved*, That, for the better information of the public, the Ex. Com. be requested to procure, by the next annual meeting, and earlier if practicable, a census of the Colony, embracing its geographical extent and political organization, the number of inhabitants, their age, sex and professions, health, and the extent of their education ; the number of original settlers who were free born, and the number who were emancipated, with a view to colonization, with the States from which they have respectively emigrated ; full statistical accounts of agriculture and commerce, the institutions for intellectual, social and religious improvement ; with an exact statement of pauperism and crime, together, also, with such facts as may illustrate the influence of the Colony, upon the contiguous native tribes.

By HON. MR. PENROSE, (of the Treasury Department) :

*Resolved*, That, in the view of this Society, the Colonies of Liberia, are effectually promoting the great cause of missions, and that as communities already supplying and sending forth Christian teachers among the heathen, and as schools in which a far greater number will in future be trained up for the propagation of Christianity in Africa, they have the strongest possible claim for support upon the clergy, and churches of every denomination in our country.

By HON. HENRY A. WISE, (of Virginia) :

*Resolved*, That, while the decrease of the African slave trade, and the great movements among the nations for its suppression, is a subject of congratulation to this Society, they are deeply convinced, that, among the agencies operating against it, the influence of Liberia is pre-eminent, inasmuch as it has suppressed this trade on an extensive line of coast, and is introducing the mighty elements of freedom, civilization and Christianity, to change and elevate the character of the African people.

At the adjourned meeting on Thursday evening, the following Resolutions were offered and unanimously adopted.

By HON. S. MASON, (of Ohio) :

*Resolved*, That this Society, while it should neglect no proper means of increasing its resources from the contributions, and donations of individuals, will still continue its just appeals for aid, and to cherish the expectation, that such aid will finally be granted, to the Legislatures of the several States and the General Government.

By REV. WM. McLAIN, seconded by REV. DR. PROUDFIT, of New York.

*Resolved*, That in order to carry through the indispensable operations of this Society the present year, a sum not less than \$40,000 is necessary; and therefore, that, relying on the blessing of Heaven, and the liberality of a benevolent public, we will raise that amount before our next annual meeting.

By HON. J. F. MOREHEAD, (Senator from Kentucky) :

*Resolved*, That the Society will ever cherish the memory of their late distinguished Vice President, the Hon. SAM'L. L. SOUTHARD, whose early services to the Institution were invaluable, and whose virtues as an eminent statesman and philanthropist must ever live in the remembrance and affections of his country.

By HON. J. R. UNDERWOOD, (of Kentucky) :

*Resolved*. That Mr. JOHN McDONOGH, of New Orleans, for his continued and philanthropic efforts in training and preparing eighty of his slaves for the enjoyment of liberty, and in transporting them to the Colony of Liberia, has rendered a service to humanity, meriting the highest commendation of this meeting, of the friends of Africa, and of the human race.

By the SECRETARY OF THE SOCIETY :

*Resolved*, That the evident advances of the Colonies of Liberia in agriculture, commerce, and all the pursuits of lawful industry, in habits of social order and religious duty, and especially the desire they have manifested to diffuse the light and blessings of Christianity among the African people, strengthen our faith in their character as competent, in their progress, for self-government, and for the exertion of a renovating influence over wide districts of Western and Interior Africa.

We wish it were in our power to present to our readers the very eloquent and effective speeches by which the sentiments of the resolutions were impressed upon the memories and hearts of the general meeting. We hope that many, if not all these speeches, will be written out, and that the country will be permitted to see the hope and energy with which the several orators expressed their purpose of urging onward the great enterprize of African Colonization as worthy the regards, not only of private benevolence, but of state and national patronage. It is due to Mr. Wise to say, that in moving his resolution, he took occasion to avow that

his sympathy with the great movements of the world for the suppression of the slave trade, was limited to the movements more especially of his own country. We desire the furtherance of *all* movements originating in just and generous motives, and we believe such motives do, in a great degree, animate the European powers. The remarks of Mr. Wise on the benevolent influences of this Society, towards both the colored and white races, and all classes, were not less admirable for truth of sentiment than for force and beauty of language. We can only add, that the tributes paid to the deceased Vice Presidents of the Society, moved the audience, and that the meeting was one of the most gratifying and animating we have ever been permitted to attend. We are now summoned to duty: we hope for the co-operation of all the friends of the Society.

#### THE VOLUNTARY BLINDNESS OF GOOD MEN.

THE Editor of the African Repository, in a small work, ("Mission to England,") published some months ago, had occasion to notice the deep prejudice prevailing among the intelligent Directors of the African Civilization Society of Great Britain against the American Colonization Society. He doubts whether there is in the entire series of numbers of the "*Friend of Africa*," the organ of the Civilization Society, the slightest notice of LIBERIA, or of the great work in which the Colonization Society is engaged, and which probably suggested the entire scheme of operations adopted by the Civilization Society. But let any overheated abolitionist cross the ocean from England to our shore, not to examine, by extended survey and profound investigation, the system of slavery, and general condition of slaves in these United States, but to strengthen his pre-conceived and erroneous opinions by a few detached facts, and thus gratify the morbid appetite of too many of the English public, with matters of reproach towards Americans, and his work is noticed, praised, and its worst paragraphs spread out before the eye of all England. Hence in the friend of Africa for June of the present year, we find a notice of "Joseph Sturge's visit to the United States," in which, after speaking in terms of commendation of the work and of the writer as a "witness of undoubted probity," they quote the following passage as true, although every citizen of the District of Columbia, and every well-informed American knows the predominating ingredients are *falsehoods* :

"The District of Columbia is the chief seat of the American slave trade; commercial enterprise there has no other object. Washington is one of the best supplied and most frequented slave marts in the world. The adjoining, and once fertile and beautiful States of Virginia, Maryland and North Carolina, are now blasted with sterility, and even encroaching desolation." "The impoverished proprietors find now their chief source of revenue in what one of them expressly termed their, 'crop of human flesh.' Hence the slave-holding region is now divided into the slave-breeding and slave-consuming States. From its locality, and from its importance as the centre of public affairs, the District of Columbia has become the focus of this dreadful traffic, which almost vies with the African slave trade itself in extent and cruelty, besides possessing aggravations peculiarly its own."



We are no friends to the traffic in slaves in Africa or America. But it is not true that the District of Columbia is the "chief seat of the American slave trade" nor "that commerce there has no other object," nor "that the neighboring States are now blasted by sterility," nor that "the impoverished proprietors find their chief source of revenue in the sale of slaves," nor that the District of Columbia is the focus of the internal slave trade," nor that "this trade almost vies with the African slave trade itself in extent and cruelty;" nor can any good cause be advanced by the publication of such exaggerated statements. We are for humanity, but we will never seek to divorce her from truth. It is not improbable that Mr. Sturge thought his statement correct, but honest errors are not the least noxious, and the African Civilization Society should have on this subject too much knowledge to endorse them. Its editors and representatives should be men of more than one idea. The intelligent and Christian people of the District of Columbia feel quite as true a concern in the welfare of the colored population, and will be found to act as decidedly for their benefit, whenever they can act with advantage, as any of the Directors of the Civilization Society.

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#### MISSIONARY LABORS AND SCENES IN SOUTHERN AFRICA.

BY REV. ROBERT MOFFAT.

(*Concluded.*)

THE author proceeds to give many facts of high interest that occurred on this occasion. The curiosity of the people to hear him preach, their eagerness to learn the letters of the Bechuana language, the happy effects of his preaching are all described with clearness and force. But we must necessarily be restricted in our extracts, and we therefore leave out this part and proceed to pp. 605—608.

"Before closing the account of the Bechuana mission, it will be proper to state, that during the years 1837, 1838, a rich blessing descended on the labors of the brethren at home, at the out-stations, and, indeed, at every place where the Gospel was read and preached. Large additions of Bechuanas to the church at Griqua town have already been noticed, and in 1838 great accessions were made to that of the Kuruman, under the very efficient, assiduous superintendence of Mr. Edwards. The number of readers connected with the mission had increased in equal ratio; while the infant school, commenced and carried on by Mrs. Edwards, with the assistance of a native girl, gave the highest satisfaction. The people made rapid advances in civilization, some purchasing wagons and breaking their oxen for those labors which formerly devolved on the female sex. The use of clothing became so general that the want of a merchant was greatly felt, to supply the demands for British commodities. This induced us to invite W. D. Hume, in whom we placed implicit confidence, who had already traded much with the natives, and traveled a great distance in the interior to take up his constant abode on the station for that purpose. He built himself a house and the measure has succeeded beyond our expectations. Mr. Hume had also rendered a very considerable amount of gratuitous labor in assisting the late Mr. Hugh Miller, in raising the walls of the chapel, and subsequently in finishing it. The place of worship was so far in readiness that it was opened in November, 1838. This was a deeply interesting

season to all, and especially the missionaries and the church which has been gathered from among the heathen. Between eight and nine hundred entered those walls, now sacred to the service of Jehovah. A deep sense of the divine presence was felt on that memorable occasion. The Rev. P. Lemuel, of Motito, took part with the resident missionaries in the solemnities. In the afternoon of the following Sabbath, one hundred and fifty members united in commemorating the dying love of Him who had redeemed them by his blood, and brought them by his providence and grace from tribes—some very distant—to participate in the heavenly banquet. Many, with eyes suffused with tears, compared their present happy condition with the ignorance and degradation from which they had been graciously delivered. The church has since increased to two hundred and thirty.

“Mothibi, the chief of the Batlapis, had long turned a deaf year to the invitations of the Gospel, and his declining years and fading faculties led us to fear that he was following some of his contemporaries who had died without hope, after having possessed abundant means of becoming wise unto salvation. By a letter, however, lately received from Mr. Edwards, we have the following delightful intelligence, which cannot fail to proclaim to all the potency of the Everlasting Gospel to one who was truly subdued by it in the eleventh hour. Two of his sons with their wives were already members of the church; and Mahuto, his wife, was some years ago baptized by the Griqua Missionaries.

“Mothibi, our old king, feeble from age, stood forth with others to make a public profession of his faith, by being baptized. He has for some time been reckoned among the dead; his people viewed him as one of the past generation. I had heard, a few months before he last visited us, that he was becoming much concerned about the state of his soul, and could no longer conceal his fears, which only increased the longer he kept silent. Being quite overwhelmed, he made known his alarm to the believers, and requested their counsel and sympathy. Morisanyane, the native reader at his residence was made useful to him, and Mothibi, at length earnestly entreated his sons ‘to take him to the Kuruman, to see his own missionaries;’ immediately on his arrival he bent his feeble steps to the mission house. Never before I believe did he visit a missionary with so much anxiety and diffidence. I found him not inclined to speak much, but rather to hear what might be said to him; he said however, that he had come to speak about his soul, that he was an old man, great from age, but without understanding; there is nothing left’, he exclaimed, ‘but my old bones and withered skin; I heard ‘the word’ from the beginning (twenty-five years ago) but never understood, and now have no rest night nor day; my soul is sorrowful and burning with anguish; my heart is sick and rises into my throat; my mind is dark, and my memory cannot retain the good word, but though it forsakes me, it does me good; it leaves something behind in my soul, which I cannot explain, but which causes me to hope. I wish to cast myself at the feet of Jesus, the Son of God, in hope and expectation that he will have mercy on me. I feel that it will be my wisdom to sit at the feet of believers who are grown to manhood in knowledge, to be ever instructed by them in the paths of duty and salvation.”

“On inquiring among those who had observed him of late, I found that they all thought favorably of him, for they had seen him weep repeatedly over his sins, and his lost state as a sinner. He expressed ardent desires

to live, and die at the feet of Christ, and to be united to his people. and there being no scriptural objection, he was proposed and received by the church in this place. Though the rightful chief of 20,000 Bechuanas, Mothibi stood with as much humility as others of his people beside him, whom he formerly considered as his 'servants' or 'dogs,' to receive the ordinance of baptism. He may not be a bright star among the believers, but if enabled to follow up his desire 'to live and die at the feet of Jesus,' though he go halting the few remaining days of his life, he will be at last received to Glory, a monument of what grace can do even in the eleventh hour."

P. 690, Ch. 24.—The Basuto Mission. Speech of Mosheshe. Extended operations. Omnipotence of the Gospel. Hope for Africa. The Niger expedition. The duty of the Church of Christ. Anticipated results. Potency of the scriptures. \* \* \* \*

Having already exceeded the limits of the present work, the author feels it necessary to confine the different subjects on which he intended to dilate within a very narrow compass. It is with the greatest satisfaction he refers to the French and Wesleyan brethren in the Basuto country, south-east of the Kuruman, whose labors have been abundantly blessed not only in that district, but to the borders of the colony. Mosheshe, King of the Basutens, had long desired to receive a missionary, in order to procure for his subjects those advantages which he had heard other tribes had derived from the residence of a missionary among them. After long reflection, in 1833, he sent two-hundred oxen to some of his servants, ordering them to go and find the great chief of the white people, and obtain from him, in exchange for the cattle, men capable of instructing his subjects. His servants obeyed; but, after a few days' march, they fell in with some Corranas, who deprived them of their cattle. This adverse circumstance did not discourage Mosheshe; for having heard that a Griqua from our missionary station at Philippolis was hunting in his dominions, he sent for him, inquired respecting the objects and labors of the missionaries, and entreated the strangers' assistance in the accomplishment of his wishes. This was promised; and on the Grikas' return to Philippolis, he related the affair to his missionaries; and it is worthy of remark, that just at this juncture three missionaries from the Paris society arrived at the station. They were on their way to the Bechuanas beyond the Kuruman, but on learning this circumstance, they could not but consider it as an unequivocal call which they were bound to obey. That was a part of the country which had been but little traversed by Europeans, and had been made the theatre of crime and bloodshed by the Benganaars. The brethren arrived in July 1833, when Mosheshe gave them a most friendly reception, and assisted in selecting a suitable spot for a mission station, which they called Morija. Messrs Cassalis, Arbansset and Gosselin commenced this important mission, and they now exert an influence over at least twelve thousand souls. Public worship is well attended, and the Sabbath punctually observed, by those of the people who make a profession of the Christian religion. The unremitting and self-denying labors of these valuable men have been remarkably blessed, and their hands have been strengthened by additional laborers from the same society. They have translated portions of the word of life into the native language. The influence exerted by Mosheshe over the minds of the people has been a most effective auxiliary to



the labors of our brethren. The following remarks in a speech of his, taken from the Journal of J. Backhouse, Esq., who himself heard it, will show that he is a man of considerable talent.

“Rejoice, you Makare and Makatchani ; you rulers of cities, rejoice, you have all reason to rejoice on account of the news we have heard. There are a great many sayings among men. Among them some are true, and some are false ; but the false have remained with us, and multiplied, therefore we ought to pick up carefully the truths we hear lest they should be lost in the rubbish of lies. We are told that we have all been created by one being, and that we all spring from one man. Sin entered man’s heart when he ate the forbidden fruit, and we have got sin from him. These men say that they have sinned ; and what is sin in them, is sin in us, because we come from one stock, and their hearts and ours are one thing. Ye, Makare, have heard these words and you say they are lies. If these words do not conquer, the fault will be with you. You say you will not believe what you do not understand. Look at an egg ! If a man break it there comes only a watery and yellow substance, but if it be placed under the wings of a fowl, there comes a living thing from it. Who can understand this ? Who ever knew how the heat of the hen produced the chicken in the egg ? This is incomprehensible to us, yet we do not deny the fact. Let us do like the hen. Let us place these truths in our hearts, as the hen does the egg under her wing ; let us sit upon them, and take the same pains, and something will come of them.”

“Mosheshe’s son is a convert, and several have been admitted into church fellowship. In 1840 they had a large number of candidates. ‘Thus,’ they write, ‘the hope of the missionary has not been deceived ; for under the influence of Christianity there has been effected a sensible amelioration in the mind, character, and manners of the natives ? Nor can we overlook the remarkable success which has crowned the labors of Messrs. Rolland and Pelissier, of the same society, located among the Bechuanas of the Caledon River.

“The Wesleyans have labored among the Barolongs, alternately at Makuassee Platsburg, and Boochap, on the Yellow river, and eventually removed with their people to the Newlands, in the country of the Basutos. Among the Barolongs, Basutos, Mantatees, and Corannas, they have flourishing stations, and the divine blessing evidently rests upon their labors. Chapels have been erected at all the principal places. A printing press is in operation, the work of civilization is advancing, and youths are under tuition for native agency, on which subjects copious information is before the public.

“It is impossible to look to the noble band of Church, Wesleyan, and Baptist missionaries, on the west coast, without being compelled to acknowledge the special blessing from on high which has rested upon their labors ; and to admire the zeal of these men of God, who, with their lives in their hands, venture on those pestiferous shores. The result of their truly self-denying labors at once solves the problem. It is now demonstrated that the Gospel can transform these accellamas, these dens of crime weeping, and woe, into abodes of purity, happiness and love.”

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“There is yet hope for Africa. The deep groan of her untold sorrows, has been responded to by the British heart. Her almost boundless plains have invited the enterprise of nations ; a vast amount of property has been



expended, and a still greater sacrifice of life and talent has been made, to heal her bleeding wounds; but are these to suffice, or have we paid the debt we owe? Are we, on slight discouragement, to abandon the noble project of Africa's salvation? Have all the energies which have been employed been spent in vain? Surely not. They have been the developments of moral worth, the results of Christian philanthropy. We have thereby become better acquainted with her real condition, more conversant with her wrongs, and more convinced that it is to the everlasting Gospel we must look, as the instrument to chase away the mass of darkness brooding on her bosom. Yes, her unknown regions must be explored by the messengers of the churches, and her vast moral wastes must be watered by the streams of life.

\* \* \* "Yes, even now thy beams  
Suffuse the twilight of the nations. Light  
Wakes in the region where gross darkness veiled  
The people. They, who in death's shadow sat,  
Shall hail that glorious rising; for the shade  
Prophetic shrinks before the dawning ray  
'That cast it; forms of earth that interposed  
Shall vanish, scattered like the dusky clouds  
Before the exultant morn, and central day,  
All shadowless, even to the poles shall reign.  
Volume of God? thou art that Eastern Star  
Which leads to Christ; soon shall thy circuit reach  
Round earth's circumference, in every tongue,  
Revealing to all nations what the heavens  
But shadow forth the glory of the Lord." \*

"Although the noble scheme of ascending the Niger for the purpose of scattering the blessings of peace and plenty in the centre of Africa, has in a measure failed, it has taught the world what England can do, and what she is ready to do again. It has taught the Africans that their cause is not forgotten at the foot of the British throne, and that it has pledged itself to encourage every project calculated to bring about the anticipated event, when Ethiopia will stretch forth her hands unto God. This subject has occupied the attention of the noblest minds in our kingdom, and the excellent of the earth are generally agreed, that in order to civilize we must evangelize Africa. Nothing can be more to the point than the following extract from the valuable work on the Slave Trade, and its remedy, by Sir T. F. Buxton, who has so long labored with intense interest to alleviate the sad condition of untutored minds, and to eradicate that gigantic and accursed tree which for ages has nourished beneath its shadow, lamentations, mourning, and woe. 'Nationally and religiously, the duty is plain,' continues that great philanthropist; 'we have been put in trust with Christianity; we have been the depositories of a pure and holy faith, which inculcates the most expanded benevolence; and yet have not only neglected, as a nation, to confer upon Africa any real benefit, but have inflicted upon it a positive evil. Covetousness has dimmed our moral perceptions of duty, and paralyzed our efforts during many generations; and now that the nation has awakened from its lethargy, it is high time to act up to the principles of our religion.'

\* "Star in the East," by Joseph Condar, Esq.

“Africa still lies in her blood. She wants our missionaries, our schoolmasters, our Bibles, all the machinery we possess for ameliorating her wretched condition. Shall we, with a remedy that may safely be applied, neglect to heal her wounds? Shall we, on whom the lamp of life shines, refuse to disperse her darkness.

“If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, we must awake to the duty, amidst every difficulty, of freely and liberally distributing to others those rich and abundant blessings which have been entrusted to us.

“Missionaries find less difficulty than any other class of persons, perhaps, in winning the confidence of the native tribes. The secret of their success is the spirit of fair dealing, and the manifestation of upright and benevolent intentions which they carry with them. These speak to all men, but especially to the uncivilized, in a language which they accurately understand, and to which they freely respond.

“These principles speak for themselves and they ought to speak; for the destinies of unborn millions, as well as of the millions who now exist, are at stake. To rescue Africa from the abyss of misery in which she has been plunged, as the same able advocate writes, ‘Let missionaries and schoolmasters, the plough and the spade, go together, and agriculture will flourish, the avenues of legitimate commerce will be opened, confidence between man and man will be inspired, whilst civilization will advance as the natural effect, and Christianity operate as the proximate cause of the happy change.’

“The preceding chapters show what has been accomplished among the tribes in the southern portions of this vast continent. What now remains to be done, but to go up and take possession of the land? The means have been described, and our prospects are inviting; avenues have been opened up; translations of the word of God have been made into different languages.\*

“A native agency is in operation. \* \* \* \* We are warranted to expect from what has already occurred, great and glorious results, as the consequence of the simple distribution of scriptural truth, and the influence of that truth in connexion with native agency. When only the Gospel of Luke was printed in the language, and the first edition of Scripture lessons had been put into the hands of the natives, Mr. Hughes writing to the author from an out station made the following striking remarks.

“The good work here is making progress, what has been accomplished by feeble means (in our eyes) makes me exclaim ‘what hath God wrought.’ The sword of the spirit is truly in unskilled hands, but it hath shown itself two-edged. Its success here is evidently not owing to the

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\* Since the author arrived in England, he has been enabled, by the munificence of the British Foreign Bible Society, to carry through the press a translation of the New Testament and the Psalms in the Secuanha language. Some thousands of which have been sent out to the interior of Southern Africa, to supply the increasing wants of a people rapidly acquiring the art of reading; thousands of them being able already to read in their own language the wonderful works of God. A large edition of the Scripture lessons has also been printed, the whole expense of which has been defrayed by a member of the Society of friends. Numerous elementary works and tracts, have emanated from printing presses in the Bechuana country.

hand that wields it, but to its own native power and destination from above Jesus and the Apostles teach here without any human infirmity intruding between them and the hearts of the hearers. The great principles of the Bible Society are exemplified here, the simple reading and study of the Bible alone, will convert the world. The missionary's work is to gain for it admission and attention, and then let it speak for itself. The simplicity of means in connexion with the greatness of the effect, is quite in character with its Divine Author. To him be all the praise.

"The vast importance of having the Scriptures in the language of the natives, will be seen when we look on the scattered towns and hamlets, which stud the interior, over which one language, with slight variations, is spoken as far as the Equator. When taught to read they have in their hands the means not only of recovering them from their natural darkness, but of keeping the lamp of life burning even amidst comparatively desert gloom. In one of my early journeys with some of my companions, we came to a heathen village on the banks of the Orange river, between Namaqualand and the Griqua country. We had traveled far and were hungry and fatigued. From the fear of being exposed to lions, we preferred remaining at the village to proceeding during the night. The people at the village rather roughly directed us to halt at a distance. We asked water and they would not supply it. I offered three or four buttons which still remained on my jacket for a little milk, this also was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for in addition to repeated rebuffs, the manner of the villagers excited suspicion. When twilight drew on, a woman approached from the height on which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter without opening her lips she handed to us, laid down her wood and returned to the village. A second time she approached, with a cooking vessel on her head, a leg of mutton in one hand, and water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent till affectionally entreated to give us a reason for such unlooked for kindness towards strangers. The solitary tear stole down her sable cheek, when she replied 'I love him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the love of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament which she had received from Mr. Helm when in his school some years previous, before she had been compelled by her connexions to retire to her present seclusion. 'This,' she said, 'is the fountain whence I drink; this is the oil which makes my lamp burn.' I looked on the precious relic printed by the British and Foreign Bible Society, and the reader may conceive how I felt and my believing companions with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our heavenly Father. *Glory to God in the highest and on earth peace, good will to men! Thy kingdom come.*"



## A LETTER OF JOHN McDONOGH, ON AFRICAN COLONIZATION:

ADDRESSED TO THE EDITORS OF THE NEW-ORLEANS BULLETIN.

*Messrs. Editors*—In a piece wrote by me in June last, on the subject of sending away some of my black people to Africa, and published in your paper of the 24th of that month, I observed, “that the act of sending those people away, is in my case, one of simple honesty alone. I lay no claim, nor am I entitled to any credit or praise on the score of generosity. My meaning in the above assertion, I will explain, Messrs. Editors, through your paper, (should my leisure admit of it,) at some future time, and the rather, as it may perhaps be of service to the slave-holders of the State, to know, how one who has had much to do for forty years past, with the treatment of slaves, has succeeded in it. When they find from my experience, that they can send their whole gangs to Africa, every fifteen years, without the cost of a dollar to themselves, what master will refuse to do so much good, when it will cost him nothing in the doing of it, and afford him at the same time such high gratification, in knowing that he has contributed to the making many human beings happy. For my experience will show, that with a proper treatment of slaves, the gain from their extra labor, (that is, labor over and above that which slaves in general yield their owners,) in the course of that time—say, fifteen years, will enable their masters to send them out, and purchase in Virginia or Maryland, with the gain made from said extra labor, a gang of equal number to replace them. In addition to which, what an amount of satisfaction, I would ask every humane master, would he not enjoy, in knowing that he was surrounded by friends, on whose faithfulness and fidelity he and his family could rely, under every possible contingency.” In fulfilment then of said promise, I now undertake to explain the observation I then made, “That the act of sending those people away, is in my case, one of simple honesty alone;” and to set forth and show the mode I adopted and pursued, (after much experience and reflection on the subject,) for many years in their treatment, and its results. Before commencing however, this long detail of treatment and its attending circumstances, I will promise to those who feel an interest in the subject, and will take the trouble to read this recital, that it is one of egotism throughout; it tells of what the master said and what he did, from the beginning of the chapter to its end—in this therefore I will be excused, it is what I promised, and there is but one way of telling the story to make it intelligible. To proceed then, and give you the plan which I laid down for myself, and have pursued for the last seventeen years, for the conduct and management of those I held in bondage, I have to observe, that having been at all times opposed to laboring on the Sabbath day, (except in cases of actual necessity,) one of my rules for their walk and guidance in life, always was, that they should never work on that holy day, prohibited as we were from so doing by the Divine law. A long experience however convinced me of the utter impossibility of carrying it out in practice by men held in bondage, and obliged to labor for their master six full days in the week; and I saw on reflection much to extenuate as to them, the offence against my rule. They were men, and stood in need of many little necessities of life, not supplied by their master, and which they could obtain in no other way, but by labor on that day. I therefore had often to shut my eyes and not see the offence, though I knew my instructions on that head were not obeyed; and in consequence, after long and fruitless exertions (continued for many years,) to obtain obedience to that injunction, I determined to allow them the one-half of Saturday (say, Saturday, from mid-day until night,) to labor for themselves, under a penalty well understood by them, of punishment for disobedience, (if



they violated thereafter the Sabbath day,) and sale to some other master. From this time, which was about the year 1822, the Sabbath day was kept holy—church was regularly attended, forenoon and afternoon, (for I had a church built expressly for them on my own plantation, in which a pious neighbor occasionally preached on the Sabbath day, assisted by two or three of my own male slaves, who understood, preached, and expounded the scriptures passably well, and at times I read them a sermon myself,) and I perceived in a very short time, a remarkable change in their manners, conduct and life, in every respect for the better. We proceeded on in this way, happy, prosperous and blessed in every respect by the Most High, for about three years, or until 1825, when seeing the amount of money which they gained by their Saturday afternoons' labor (they in general labored for myself, though they were permitted to labor for whom they pleased, giving the preference to their master, even at a less rate of wages, on whose honesty they could depend for payment, for they were paid as regularly as the night came,) in the long days of summer, I paid the men for their Saturday afternoons' labor, at the rate of 62½ cents per day, the women at the rate of 50 cts. per day; in the short days of winter, I paid the men at the rate of 50 cents per day, the women 37½ cents per day, and the large boys and girls in proportion. I was led to calculate in what length of time, by labor, economy and perseverance in well-doing, they would be enabled to purchase the remaining 5½ days of the week, (seeing that they had a capital of their own, in the one half of one day in each week to begin to trade on,) and by that means obtain freedom for themselves and children. In this estimate and calculation I soon satisfied myself, that it could be effected in the space of 14 to 15 years at the furthest. The next consideration with me was, "Is it my interest to assist them in its accomplishment, or can I by any means I can devise, make it to become my interest to assist them in obtaining their freedom in that time." This also required reflection and calculation. I went at it, and in a very short time from the clearest of all deductions was convinced; satisfied that it could be done; and that it was in every point of view in which the subject could be looked at and considered, my interest, (and more especially, if I took into view the considerations of satisfaction, pleasantness and happiness, which I should enjoy in tending to the happiness of others,) to do it. When thus satisfied that the project was good in itself, and worthy of trial for various solid reasons, I determined to lay my plan before them, and explain it in all its bearings, (that is, before some ten or twelve men and women; those men and women in whom the others had confidence, and looked up to at all times and in all situations, for their superior talents, capacity and virtues, for counsel and advice—for it is the same with the black as the white man: assemble together for the first time, twenty or fifty white men, a company of soldiers for instance, and within forty-eight hours after being brought together, though strangers to each other, the great majority will place their eyes on certain men among them, for their wisdom, courage and virtue, on whom they, unknowingly to one another, determine to look up to, as leaders or chiefs, to conduct, counsel and advise them.) This I did when church service was over, on a Sabbath afternoon observing to them, that having their welfare and happiness in this world, as well as the next, much at heart, I was in consequence, greatly desirous of serving them and their children; that in furtherance of those views and desires, I had a plan to propose to them, which, if you have confidence in the truth and honesty of your master, of his friendship for you, and sincere desire to serve you and do you good, (for except you have that confidence in him, and mutual regard, friendship and esteem for him, there would be no use in saying a word more about it, or in attempting to carry out the plan I have to propose

to you, for I notify you before hand, it cannot succeed, if the most unlimited confidence and esteem does not mutually exist, as well on the side of the master as of the servant,) and will from this day and hour, change the whole course of your lives, (though I acknowledge in justice to you all, that I have no particular charge to make against the morality of your past lives,) and walk in the love and fear of God. If you and your children will be faithful, honest, true, sober, economical, industrious, (not eye servants,) laboring day and night, considering the affairs and interest of your master as the affairs, concerns and interest of each, and every one of you individually, and all this, with a fixed determination to persevere in well-doing to the end, under every temptation that may assail you, and over every obstacle that may fall in your way, and will in every thing be ruled, directed and guided by me, I will then in that case, and under this full agreement and understanding between us, undertake so to manage your affairs, (by becoming your banker, the keeper of your gains, and of your accounts,) as to insure your freedom, and that of your children, with the blessing of the Most High, (viz: your freedom in Liberia, in the land of your fathers, a great and glorious land; for let it be understood between us, it is your freedom in Liberia that I contract for, for I would never consent to give freedom to a single individual among you, to remain on the same soil with the white man,) within the term, (according to my estimate and calculation,) of fifteen or sixteen years, or thereabouts, say a year or two sooner, or a year or two later. This will be effected in conformity to my plan and estimate, in the following manner, viz: The one-half of Saturday being already your own, (in consequence of my agreement with you, that no labor shall be done on the Sabbath day, your first object will be to gain a sufficient sum of money to purchase the other half of Saturday, which is, the one-eleventh part of the time you have to labor for your master, and of consequence, the one-eleventh part of the value your master has put upon you, and which you have to pay him for your freedom. This I notify you will be the most difficult part of your undertaking, and take the longest time to accomplish, and is to be effected by laboring for me on Saturday afternoons, and leaving the amount of your labor in my hands to be husbanded up for you. By foregoing every thing yourselves, and drawing as little money as possible out of my hands, I calculate you will be able to accomplish it in about seven years; that once accomplished, and one whole day out of six your own, you will go on more easy and rapidly; indeed, that once effected, your success is certain; proceeding then on in your good work, you will be enabled easily, by your earnings on one entire day in each week to effect the purchase of another day of your time, in about four years. Now master and owner of two days in each week, you will be able in two years more to purchase another day, so that three days, or the one-half of your time, will be your own; in one and a half years more you will be able to purchase another day, making four days your own; in one year more, another, or the fifth day; and in six months, the last day, or whole of your time will be your own. Your gains in less than another year will suffice to free (added to what the youths will have gained in the mean time,) your children, and all will be accomplished. In the foregoing estimate, I calculate that you will draw from me occasionally, some small sums of money to furnish little necessities you may need; but you will remember when one draws, the whole of you, each individual must draw at the same time; the men an equal sum each; the women the three-fourth part each, of the sum drawn by the men. That you shall be estimated at fair and reasonable prices—say, the men at six hundred dollars each—the women at four hundred and fifty, and the boys, girls and children in proportion. An account shall be opened at once on my books, and your valua-

tions charged, without taking into account the increased value of the youth and children as they advance in age, and no child to be charged who shall be born after the commencement of this agreement; this, in some measure, as a counterbalance to an interest account, as none will be calculated or allowed you on the amount of your gains in my hands—that such men and women as have no children of their own, when they have worked out their prices, shall be held and obligated to work and assist in paying for the children of others, so that the whole company shall go on the same day on ship board, and sail for your father-land. That I expect and shall insist on a strict performance of your moral and religious duties in every respect, and church regularly attended by you, and your children, forenoon and afternoon on the Sabbath day. That as I would not agree to keep an immoral or bad servant, or one whom I would be obliged to have chastised for offences, on any consideration; should any of you therefore commit crimes at any time, whilst serving under this agreement, he, or she, shall be immediately put up at public sale, (their offences declared and made known,) and sold; and whatever money they had earned under this agreement, shall go to the benefit of the others in general. [I have now to state, that during the whole of the period in which they were laboring for themselves, under this agreement, I had to sell, for conduct I could not pardon, but two individuals; this should not be considered strange, looking at the situation in which they were placed, in the vicinage of such a city as New Orleans, and often times within its bosom for months together.] I have now to observe that their surprise and astonishment at such a proposal, (coming as it did, from a master who had unlimited legal power over them and their time) expecting nothing of the kind, may be easily conceived—they gave their consent with tears of joy—declared the confidence they entertained of my truth, honesty and pure intentions to do them and their children good, and their willingness and determination to be guided in all things by me, and to make my will and my interest, (after the Divine will) the study and rule of their lives. On separating, I told them to communicate my plan and proposals to their adult fellow servants, male and female, and to say to them that none were bound or forced to come into the arrangement who had any objection to it—that such as did not wish to accept of it, should go on under the old regulations, and I requested one and all of them to consult together through the week, and to give me their final answer and determination on the next Sabbath in church, when it should be confirmed or abandoned, at the same time charging them as they valued my affection, to keep what I had said to them, (desirous as I was to avoid, by so doing, the making the slaves of other plantations unhappy or discontented,) in their own bosoms, and never to disclose it until after they should have left the country for Africa, to a living being on earth. Be content, said I to them, with the good you are about to receive, and keep the knowledge of it to yourselves. This, they promised me they would do, and which I believe they religiously did. On the next Sabbath day I met them in church, and was told that they had informed all their fellow servants of my views and intentions towards them—that they had well reflected through the past week on all that I had said to them; that they were at a loss for words to express their love and gratitude to me for what I had done, and was now desirous of doing for them and their children, that they had always looked on me in the light of a father, deeply interested in their welfare, that I was the only true friend they had on earth—that they accepted one and all of the proposals I had made them, and were determined, with the assistance of the Most High, to a change of life, to live and walk in the Divine law; to be guided in all their worldly conduct, implicitly by my directions and counsel, and to fulfil with all the energy of their souls the



agreement they had entered into, and taken with me. On this, I observed to them, that it was all well—that the contract and agreement was now concluded—that we would on both sides, master and servants, begin from that day, to execute and carry it out—that I would put down in writing all I had said to them, that no mistake might arise thereafter of what I had said, or what I had not said. That to put you however, more full in possession of my scheme for your benefit, to give you a more perfect understanding of it, (of the contract you are about to take on yourselves,) so that in the carrying of it out, complete success may attend it on both sides—that neither party, master nor slave, may be disappointed, I will inform you what I expect to realize, and how it is to be effected. *My object is your freedom and happiness in Liberia, without loss or the cost of a cent to myself, from sending you away, and conferring that boon, (as the humble instrument of the Most High,) on you and your children.* How, you will naturally inquire, is that to be done. I will tell you how it is to be done. There is but one way, one mode to effect it, that I can see, or devise, and that is by greater assiduity and exertions in the slave to his labor during the usual hours of day labor, and especially by extra hours of labor before day in the morning, and after night, in the evening. One hour after night in the evening, and one hour before day in the morning, would be two hours extra in twenty-four hours, which would be the one-sixth part more of time devoted to labor than is generally demanded of the slave, which is equivalent to two years and-a-half additional labor in fifteen years. Two hours extra labor before day in the morning, and two hours after night in the evening, would be four hours extra in every twenty-four hours or day, which would be the one-third part more of time devoted to labor than is generally demanded of the slave, which is equivalent to five entire years of additional and extra labor in fifteen years. Without a scheme of this kind, said I to them, by means of which you can effect a greater amount of labor in a given time than you otherwise could do, I could not afford to send you out; for without it, my sending you to Liberia, would, under the agreement, and in the mode I propose, of permitting you to gain your freedom by laboring during the hours and time which belong to your master, and by that means paying him for your time, though it appears specious in itself, be, in reality, the making you a present of your time—the making you and your children a gift of your freedom—for as the whole of your time belongs to your master, (the Sabbath day excepted, on which holy day neither master nor servant is permitted to labor,) if he was to permit you to work on a certain part of it, to make money to purchase your freedom, he would, in reality, in so doing, make you a gift of your freedom which few masters could afford to do. But in the mode which I propose, and now explain to you, that you may fully comprehend and understand it, (which is the contract and agreement you are now making, and taking on yourselves to perform,) your master will not make you a present of an hour of your time, and you in reality, will have gained and placed in his hands, previous to the going out free, a sum of money arising from your extra labor, fully sufficient to enable him to purchase an equal number of people with yourselves, man for man, woman for woman, and youth and child for youth and child, to take your place in the work of his farm, so that his work and revenue shall not be stopped or arrested for an hour, and to set you out with all things necessary in your new life and new undertaking, (should he think proper so to do) much to your own advantage, respectability and happiness, and to his own satisfaction and honor; for a humane master will delight in tending to the happiness of those whom the Most High has placed under his care, and who have served him truly and faithfully. The only difference and change, then, which this arrangement will make in the affairs of your master will be that he will have the same number of new servants in the place and



stead of his old and faithful ones, to do his work. You therefore now see, and fully understand, what my scheme for your benefit is. It is feasible and can be easily accomplished, while it will tend at the same time, to the happiness of your lives while carrying it out and putting it into execution. I repeat to you again, said I to them, that my plan is based on extra labor, that you must consider none (day or night,) too great for you to perform, remembering at the same time that it is not to be accomplished in a day, but will require years of perseverance in well-doing, to effect it. On my part, you may depend on my prudence, not to involve myself by speculation or otherwise, (with the Divine blessing,) so as to put it out of my power to carry out the agreement; and I will take care by keeping regular accounts of all your gains, and by instructions to my executors, in my last will and testament, (should it please Him in whose hands all things are, to take me from life before the full accomplishment of the scheme,) to have our agreement truly and fully executed, and justice rendered you, by selling you out as servants for time, and then, (after the expiration of your term of service,) seeing that you and your children are sent out to Liberia. To all this, they (the whole of the adults, men and women, no youth or child was present) lent an attentive ear; and again, with eyes streaming with tears, assured me of their full determination to devote their days and nights to the honor of God, the happiness of their children, and the carrying out the plan I had devised for their benefit. It now remains for me to state the results of the experiment. In less than six years the first half day was gained and paid for by them. In about four years, the next, or second day of the week, was paid for and their own. In about two and a quarter years, the next or third day, was paid for and made their own. In about fifteen months, the next, or fourth day, was theirs. In about a year, the next, or fifth day was gained and paid for; and, in about six months, the last, or sixth day of the week, became their own, and completed the purchase—effecting their freedom in about fourteen and a half years. After this, it took them somewhere about five months to labor, to pay the balance due on their children, added to what the youths, (boys and girls) had earned. If there appears any discrepancy in the period in which they effected the purchase of the different days for themselves, it is to be accounted for in their drawing more money at one period than at another, as they frequently did towards the last, after they had accomplished the purchase of two or three days, or their freedom would have been sooner accomplished. This took place, (the effecting of their freedom) in August, 1840, nearly two years since; at which time they would have taken their departure for Liberia, but as the Abolitionists of the Northern and Eastern States of our Union had occasioned much excitement in our State, not only among the owners of slaves, but among the slaves themselves, I did not consider it safe, or myself at liberty, (howeversomuch I desired it) as there was a considerable black population in the immediate neighborhood of the residence of those my black people, to send them away. I therefore told them, without giving them the the cause, that they must be satisfied to remain where they were until the proper time for their departure should arrive, with which they remained satisfied. So that they effected their freedom as above stated, in about fourteen years and a half; and the assertion I made in your Gazette of the 24th of June last, that “the act of sending those people away is, in my case, one of simple honesty alone”—is explained in my having received in money from them, (or the equivalent of money,) the full price agreed on between us, for their freedom in Liberia. Some persons, Messrs. Editors, may now, perhaps, be disposed to say, why proceed in this roundabout way, this giving the one-half of Saturday, this keeping of accounts, this purchasing of day after day, &c. &c.? It is all unnecessary, and their working to gain their time an illusion—that the whole

of the time of the slave belongs to, and is the time of the master—that the master can compel his labor, without freeing his slave, &c. I admit the truth of the latter part of the assertion that the time and labor of the slave belongs of right to the master, but deny that the first is illusory, as respects either one or the other, the master or his slave; for it is founded in the moral constitution of man. Without hope, a certain something in the future for him to look forward and aspire to, man would be nothing. Deprive him of that inspiring faculty of soul, and he would grovel in the dust as the brute. But, say they, why not promise him at once, freedom after fifteen years service? To this, I have many and strong objections. In that mode his freedom would appear the gift of his master, who might repent and retract, (as the slave would fear) of his promise. In the other mode, the slave would have gained it—have purchased and paid his master for it. Hope would be kept alive in his bosom—he would have a goal in view, continually urging him on to faithfulness, fidelity, truth, industry, economy, and every virtue and good work. The observations of a great and good man, (with whom I was in correspondence, made to me in one of his letters some years since,) to whom I had faintly intimated the plan I was pursuing with my people, are so descriptive of their situation, feelings, and conduct, that I will give an extract from it. “Your plan, Dear Sir, as I infer from what you have intimated to me, calls into action a higher and nobler motive than servile fear. It holds out a reward to the obedient, and the faithful. Such a motive can seldom fail. It is the impulsive cause of all good conduct; hence we find it holding a conspicuous place in that system of government which the Almighty exercised over the ancient Israelites: ‘If ye be willing and obedient, ye shall eat the good of the land.’ And the same motive to Christian conduct, is presented under the Christian dispensation: ‘Be thou faithful until death, and I will give thee a crown of life.’ From the foregoing summary, it will be seen, that the basis of my plan for their success and government, was RELIGION—a desire to awaken in their bosoms the love of the Divinity. Hope and trust in Him, once born in their souls, would produce its fruit—a determination to obedience, labor, order, economy, and all good works. That such was the result, and such the impulsive cause of their true and faithful conduct, is shown. Its effects on the interest of their master, his happiness, and their own happiness, is also seen and shown. They have now sailed for Liberia, the land of their fathers; and I can say with truth, and heartfelt satisfaction, that a more virtuous people do not exist in any community; and I pray the Most High to continue unto them the blessings which he never ceased to shower down on their heads, whilst under my roof.

I will further observe, that from the day on which I made the agreement with them (notwithstanding they had, at all times previous thereto, been a well-disposed, and orderly people,) an entire change appeared to come over them; they were no longer apparently the same people; a sedateness, a care, an economy, an industry, took possession of them, to which there seemed no bounds, but in their physical strength. They were never tired of laboring, and seemed as though they could never effect enough. They became temperate, moral, religious, setting an example of innocent and unoffending lives to the world around them, which was seen and admired by all. The result of my experiment in a pecuniary point of view, as relates to myself, is not one of the least surprising of its features, and is this, that in a space of about sixteen years, which those people served me, since making the agreement with them, they have gained for me, in addition to having performed more, and better labor than slaves ordinarily perform, in the usual time of laboring, a sum of money, (including the sum they appear to have paid me, in the purchase of their time,) which will enable me to go to Virginia, or Carolina, and purchase a gang of

people, of nearly double the number, of those I have sent away. This I state from an account kept by me, showing the amount and nature of their extra work, and labor which I am ready to attest to, in the most solemn manner, at any time.

Previous to entering into the agreement with these people, I calculated, (and my estimate and calculation has been fully realized, and more than realized to me, in the result,) that their labor would be given, with all the energy of heart, soul, and physical powers; that they would in consequence, accomplish more labor in a given time, than the same number of people would, in ordinary circumstances; and that in addition, they would labor some two, three, or four hours, morning and night, in the twenty-four hours of the day, more, than other slaves were in the habit of doing, or would do. To set forth and show the spirit that actuated and filled their souls, (in relation to their worldly concerns) during the whole time they were operating under this agreement, I will state in the sequel to this some circumstances known here, to hundreds of our most respectable citizens.

If the planters of Maryland, Virginia, and the Carolinas, whose lands are worn out, would entrust their slaves to the younger male branches of their families, to bring here, into our State, to cultivate the richest alluvial soils in the world, they would be enabled, (under such an agreement with their slaves as I have pointed out above,) every fifteen years,—after gaining by their extra labor, the value of their entire gangs, making large revenues, and passing happy lives; for I can say with great truth, that the last sixteen years of mine, passed as they have been, in peace, and without anxiety, in the midst of those people, have been among the most happy of my life; for the very knowledge that I was surrounded by those who looked upon me in the light of a friend and father, and who would willingly at any time have periled their own lives, to have saved mine, if necessary, gave peace and serenity to the mind,—to send their entire gangs to Liberia without a cost of a dollar to themselves. Besides which, to bring their slaves into this State, and keep them here fifteen years, would be an act of humanity, as it would inure them to a climate very analagous to that of Africa, and they would run no risk to their health, or lives, when afterwards settling in Liberia. I will now state, that to carry out this plan with complete success, it is all important that the slave has full and entire confidence in his master; he must know, and be convinced, that his master is his friend, and well-wisher; that he is true, sincere and honest. Without this confidence of the slave in his master, I at once confess, the plan could not be carried out with success. It would be in vain for a master to attempt it, whose character was known for duplicity, untruth, dishonesty, cruelty, &c. &c.; he would not succeed in it; for no one is better acquainted with the master than the slave himself. To insure the success of the plan in all its parts, I will say also to such masters as feel an interest in the happiness of their black people, and will attempt to execute and carry it out, neglect not religious instruction to your people, for religion must be combined with the plan, and walk hand in hand with it. To encourage them in the execution and carrying out of their engagement, I showed them every six months, or twice a year, their accounts, on my books, and informed them of its state, their success, and the sum of money they had gained, and which was in my hands, standing to their credit of their accounts. This proceeding on my part, appeared to instil, as it were, new life into them, to afford them great satisfaction; it was a proof also to them of the interest I took, and felt in their affairs. The Legislatures of our different slave States, might by the enactment of laws on the subject, greatly assist and protect the interest of the slave. I do not mean by forcing the master to make such arrangements, or to come to such an understanding with their slaves; but in the event of misfortune, or bankruptcy in the master



or mistress, whose slaves had been working under such an arrangement made with them, that the master or mistress, might be permitted to prove, on his or her oath, in a court of justice, that such an agreement existed between him, or her, and their slaves; and that they, (the slaves) had been working under said agreement, for such, or such a length of time; that such a sum of money had been gained by them, towards their freedom, &c. &c. By which means, the slaves, if seized for debt, could only be sold for a certain time, of sufficient duration, after a legal estimation, for the purpose of paying, and liquidating the balance due from them, (the slaves) on themselves; well understood, that such enactments should be made by the different Legislatures, under the express condition, that the slaves were not to remain in the United States, but to remove, or to be removed, to Liberia, in Africa, so soon as the time of service for which they were sold, should have expired. If on the other hand, the master or mistress of slaves, who had of their own free will entered into such an agreement with their slaves, should die previous to the slaves having acquired the right to emigrate to Liberia, under the agreement they had made to labor for their freedom, the slaves should be protected by law, and permitted to prove in a court of justice, by one or more disinterested white witnesses, who had heard it from the mouth of the master or mistress of the slaves, the amount they had already gained under the agreement, and they should then be sold as servants for time, to pay the balance due from them, the said slaves, and then forced to emigrate to Liberia.

I will now say a few words relative to my general mode of treating those people. They were lodged in warm and comfortable houses, fed with good salt provisions and corn bread, with a plenty of garden vegetables cooked with pork, clothed with strong, durable clothing, according to the season; a ration of molasses, and one of salt was allowed them weekly, and a little coffee and common tea, every six months; Christmas and New Year's presents, served to supply their little wants, and enable them to leave nearly every thing arising from their own labor, untouched in my hands. They kept hogs and fowls of their own, and cultivated what ground they needed, in corn and vegetables. In sickness I had as good care taken of them, as of myself, with good nurses to attend them. When they committed, or were charged with offences, I did not order an arbitrary punishment, but had them tried by their peers; I would summon a jury of five or six of the principal men, say to them, such a man, or such a woman, is charged with such, or such an offence; the witnesses I am told, are such, and such persons; summon them, hold your court, have him tried, and report to me your judgment, and the punishment to be inflicted. It was done all in due form; the court room was the church, the trial took place, and the person acquitted or condemned, the punishment awarded, (if condemned and found guilty,) was reported to me, and I generally found it necessary to modify it, in reference to leniency. If twenty lashes were awarded, I would say to the judges who were the executors of the sentence, give ten lashes, and a moral lecture to the culprit, for the offence. It was done, the criminal acknowledged the justice of the punishment, promised better things for the future, and forgot not to be grateful to the master who had reduced the degree of punishment, and reinstated him in place and favor.

For upwards of twenty years I have had no white man over them as an overseer; one of themselves was their manager, or commander, who conducted, directed, and managed the others; nor would I myself have the time in six months to see in person what they were doing; though the commander would report to me nightly, what he had done through the day, and receive my instructions for the day following. They were besides, my men of business, enjoyed my confidence, were my clerks, transacted all my affairs, made purcha-

ses of materials, collected my rents, leased my houses, took care of my property, and effects of every kind, and that with an honesty and fidelity which was proof against every temptation. As I promised to state in the sequel, some circumstances that would go to show the spirit that animated and filled their souls, in executing and carrying out the agreement they had entered into with their master, and in what way the extra labor I have spoken of was performed by them, I have now to observe, that I have been looked on generally by the French planters on the side of the river opposite to New Orleans, (where I reside,) as, if not a very cruel, at least a very severe master, one who works his people late and early, for the whip was seldom or never heard on my plantation, never indeed, except to uphold, and support good order and morality. Some years since, a gentleman from one of the Eastern States, a friend of mine, met me in a street of New Orleans, on a Monday, and on stopping me, began to smile, saying, that he had passed the day previous, the sabbath, in the country a few leagues above my residence, on the right bank of the Mississippi, at the house of a rich sugar planter, who had given a party in honor of his arrival, and there had met at dinner, some twenty or thirty French gentlemen, (principally sugar planters of that side of the river,) and their ladies; that at dinner, the conversation turned on planting, crops, and slavery, &c. &c., and he was asked what was generally thought by the inhabitants of the Eastern and Northern States, of the inhabitants of the South of the Union, the slave-holders. The gentleman replied, among other observations, that the French planters of Louisiana were looked upon generally by the Americans of the North, as very severe, and even cruel masters in the treatment of their slaves, much more so even than the planters of Louisiana of English ancestry. This brought from the gentlemen at table an assertion that some of the most severe masters of the State were to be found among the Anglo-Americans, (a term by which all Americans and strangers generally are called by the natives of Louisiana of French descent,) and as an instance, they cited you, mentioning your name, as one who obliged his people to work, until midnight, and one and two o'clock in the morning, and for the truth of the assertion they appealed to one another when it was confirmed by them generally, both ladies and gentlemen, that they had known your black people often and often to have been at work (as they had seen them with their own eyes,) until that late hour of the night and morning, adding, that it was known to be a common thing with them to work late and early. The gentleman observed to the company, as he informed me, that the circumstances surprised and astonished him much knowing me as he did, he had not supposed me capable of treating my people with such severity, &c. &c. They again assured him of the fact, and appealed to every inhabitant of the country between that and my residence, for its truth. Now, says my friend, the gentleman in question to me, I merely mention those things to you, I do not inquire as to the truth of it, because I am convinced there is some mistake about it, something I do not understand. To this I observed, smiling, not so fast my friend, all that those ladies and gentlemen asserted, is true, and they have seen, as they informed you, with their own eyes, my people at work, often, and often, at the hours they mentioned to you, but did they tell you at the same time, that they never saw them at work, but they were as merry as crickets, singing and joyful, making the whole neighborhood vocal with their happiness; because, had they told you that, which would have been nothing but the truth, it would no doubt have convinced you, that there was no compulsion in their laboring. The only part of the assertion of those ladies and gentlemen which was incorrect, was that wherein they observed, that I obliged my slaves to work till midnight, and one and two o'clock in the morning. They are often working, I confess, until these hours; but I do not force

them to work ; it is of their own free will and accord. Then, observed the gentleman, you must pay them, I presume. I do not say, said I to him, what I do, further, than that there is no compulsion in their laboring ; but I promise, that you shall know the story one day, if I am spared, (which he will, as I shall send him a copy of this.) We then separated, but I found the gentleman, I confess, very incredulous, (notwithstanding he knew something of my character,) as to slaves working of their own accord, without compulsion from their master. The story is this : my residence is on the opposite side of the Mississippi, immediately in front of the centre of the city of New Orleans ; the steam ferry which runs from one side of the river to the other, lands a short distance below my house. The French ladies and gentlemen residing above my house, on the right bank of the river, being very fond of balls and theatres, were in consequence, in the constant habit of passing and re-passing my house, to and from the city of New Orleans in their carriages, at all hours of the night and morning. Immediately below, and adjoining my residence, I had extensive establishments for the making of brick, engaged in working in which, those ladies and gentlemen saw, with their own eyes, often and often, my people, at the hours they mentioned, which explains why they considered me a severe master. I have to observe, that I was in the habit of never retiring to rest at night, until seeing my commander, and knowing that the people had come in from their work, (for I have labored myself day and night through a long life, and shall continue so to do, to its close,) and often and often, when the clock would strike 10, and 11, I would say to a servant of the house, (not having seen the commander,) have the people come in from their work ? and he would reply, No Sir, I see bonfires in the brick yard ; they have not yet finished their work. I would then say to him, go out and ask the commander what keeps him out so late, when he would return to me, saying, sir, the commander says there is some thirty or forty thousand bricks out, the weather looks like rain, and he must get them in and save them, or they will be lost. Satisfied with this statement, I have waited until midnight, and sent out again ; the same answer returned ; again, at 1 o'clock in the morning, the same answer ; they singing the whole time, that they might be heard over the neighborhood. At 2 o'clock I have sent out to him with positive orders to break off work, and bring his people in, even if the bricks should be lost—that I would not permit them to work any longer—when in would come the commander, (and likely not at all pleased,) saying, Sir, if you had let us gone on an hour or two longer, we should have saved all our brick, which I fear we may lose. When I have had to console him by telling him, you cannot work all night, it is very late now, the people must have rest. This will serve to show, how the spirit worked within them, and after retiring to bed and rest, I have known them hundreds of times, on an appearance of rain, to arise and go out to work, at all hours of the night and morning. I will now give another instance, (I could relate hundreds,) going to show the effect of that hope, that charm of man's existence, "Liberty," on the life, and actions of those people. Some years since, some 20 or 30 of those people were engaged in erecting some extensive brick ware-houses on Julia street, in New Orleans, (for they were excellent mechanics of various trades, and were in the habit of making brick, purchasing shells and burning lime, sawing timber, and then taking the materials when made, and building them up into fine houses, on both sides of the river, for their master,) near to the residence of Edward E. Parker, Esq., one of our most wealthy and respectable citizens, a gentleman who was in the habit of building very extensively himself in the city. Meeting Mr. Parker on a certain day in a street of New Orleans, I was accosted, and asked, whether I would sell him a certain black man named Jim, or James having ; se-



veral men by that name, I enquired which James, when he observed, the one who was at the head of the brick layers, who were erecting those ware-houses on Julia street, near to his (Mr. Parker's) residence. I replied to him, no, that I was not in the habit of selling people, that I purchased occasionally, but never sold. Mr. Parker then observed, that he wished I would depart in the present instance from my general rule, and agree to sell him that man; that he was very desirous of possessing him; that as he was erecting several buildings, the man would suit him, and that he would give a good price for him. I again said to him, that the man was not for sale, and was about to leave him, when he observed: could you not be tempted, Sir, to sell him? I will give you \$2,500 for him, in cash. I told Mr. Parker it did not tempt me, and we separated. A week or two thereafter, I met Mr. Parker again, and was again accosted on the same subject, with, do, Mr. McDonogh, sell me that man; I will give you \$3000 for him. Again I made him the same answer, that he was not for sale. Again and again, we met in the streets, and each time the same request, by raising the offer of price at each interview, until at last, Mr. Parker informed me, that he would pay me \$5000 in cash, for him. Feeling at length a little vexed, at those repeated demands, I said to Mr. Parker, though you are a very rich man, Sir, your whole fortune could not purchase that man; not that he is worth it, or worth more than any other man, or any of the others; but because he is not to be sold. Mr. Parker finding at length, from the refusal of such a large sum of money for him, that there was no hope of obtaining him, observed to me, well, then, Mr. McDonogh, seeing now that you will not sell him at any price, tell me what kind of people are those of yours? to which I replied, how so, Mr. Parker? I suppose they are like other men; flesh and blood, like you and myself; when he replied, why, Sir, I have never seen such people; building as they are, next door to my residence, I see, and have my eye on them from morning till night. You are never there, for I have never met you, or seen you once at the building; tell me, Sir, said he, where do those people of yours live? do they cross the river morning and night? I informed him that they lived on the opposite side of the river, where I lived myself, and crossed it to their work, when working in New Orleans, night and morning, except when stormy, (which happened very seldom,) when I did not permit them to cross it, to endanger their lives; at such time, they remained at home, or in the city. Why, Sir, said he, I am an early riser, getting up before day; and do you think that I am not awoke every morning of my life, by the noise of their trowels, at work, and their singing and noise, before day; and do you suppose, sir, that they stop or leave off work at sun set? No sir; but they work as long as they can see to lay brick, and then carry up brick and mortar, for an hour or two afterwards, to be ahead of their work the next morning. And again, Sir, do you think they walk at their work? No Sir; they run all day. You see, Sir, said he, those immensely long ladders, five stories in height; do you suppose they walk up them? No, Sir; they run up and down them like monkeys, the whole day long. I never saw such people as those, sir, I do not know what to make of them; was there a white man over them with a whip in his hand, all day, why then I should see and understand the cause of their running, and incessant labor; but I cannot comprehend it, Sir; there is something in it, Sir—there is something in it. Great man, Sir, that Jim—great man, Sir, should like to own him, Sir, should like to own him. After having laughed very heartily at the observations of Mr. Parker, for it was all truth, every word of it, I informed him that there was a secret about it, which I would disclose to him some day, and we separated.

Now, Mr. Parker imputed the conduct of these people, (for I have given the very words and expressions he used, and he is alive, hearty and well in New Orleans, and can be spoken to, by any one interested in the subject,) to the head man who conducted them, and in consequence, impressed with that belief, offered me five thousand dollars for him; but Mr. Parker knew not the stimulus that acted on the heart of each, and every one of them; that it was the whole body of them that moved together as one mind; not one alone, the head man, as he supposed. In closing this statement, I will say a few words to show what the attachment of people similarly situated, slaves, will be to a master who treats them justly. The ship on which they sailed for Africa, laid opposite my house, in the Mississippi, at the bank of the river; I had taken my leave of them on their going on board the ship, on Friday evening, the day previous to her sailing, in my house. The scene which then took place, I will not attempt to describe, it can never be erased from my memory. Though standing in need on the occasion, of consolation myself, in bidding a last farewell on earth, to those who had so many claims on my affection, and who had been round and about me for such a long series of years, I had to administer it to them, who stood in the greater need of it. To tell them that the separation was but for a brief period of time; that we should meet again I trusted, in a better and happier state; to charge them to gird up their loins, and play the man valiantly, in their determination to enter their own Canaan, and to remember, that there was still another and final separation from all things earthly, which they had to sustain and encounter; to meet, and be prepared for which, they must persevere in well-doing to the end; that their lamps must be kept well trimmed, and their lights burning. On Saturday morning the Rev. Mr. McLain, the Agent of the American Colonization Society, (who took a deep interest in all that concerned this people) crossed the river to despatch the ship, and see them take their departure, which took place about 8 o'clock in the morning of that day, the 11th of June. After seeing them off, (the ship was towed by a steamer,) Mr. McLain came into my house, as I was expecting him to breakfast, and on seeing him much affected in his manner, (a tear standing in his eye,) I inquired if any thing had taken place to give him pain; to which he replied, "Oh, Sir, it was an affecting sight to see them depart. They were all on the deck of the ship, and your servants who have not gone, were on the shore bidding them farewell, when from every tongue on board the ship, I heard the charge to those on shore, Fanny take care of our master; James, take care of our master; take care of our master, as you love us, and hope to meet us in heaven, take care of our beloved master." Which ejaculations, said he, continued until they were out of hearing. This would appear to reverse the general course of things. It is the master or mistress who is heard, when about to make a voyage, recommending their servants to the care of some confidential person; but here were the servants recommending their master, to the care of other servants.

I have now, gentlemen Editors, fulfilled my promise, and related the experience I have had in the management of slaves. Should it induce but one planter in the State to try the mode I pursued, so much to my own satisfaction and pecuniary advantage, and meet with the same success, which has attended my attempt, I shall consider the time it has cost in giving the relation, well spent, and myself fully repaid.

With great respect, I am, Gentlemen,

Your friend and ob't servant,

JOHN McDONOGH.

*McDonogh, opposite New Orleans, July 10th, 1842.*

*From the London Times.*

SLAVERY IN TURKEY.—The following *rather* original despatch appears in “the Correspondence with Foreign Powers, relative to the slave trade.” It is from our late Ambassador at Constantinople to our late Minister of Foreign Affairs :

*Viscount Ponsonby to Viscount Palmerston.*

“THERAPIA, DECEMBER 27, 1840.

“MY LORD : I have paid the greatest attention to your Lordship’s several instructions on the subject of slavery in Turkey, with the hopes of arriving at some result that would afford a chance of obtaining in any degree the object your Lordship so earnestly desires to accomplish. I have mentioned the subject, and I have been heard with extreme astonishment, accompanied with a smile, at a proposition for destroying an institution closely interwoven with the frame of society in this country, and intimately connected with the law and with the habits, and even the religion, of all classes of the people, from the Sultan himself down to the lowest peasant. The Sultans, for some centuries past, have never married, and the imperial race is perpetuated by mothers who are slaves. In all other families slaves may be, and often are, the mothers of legitimatised children, who are in all respects as much esteemed as those of legal wives. The admirals, the generals, the ministers of state, in great part have been originally slaves. In most families a slave enjoys the highest degree of confidence and influence with the head of the house. To carry what your Lordship desires into execution, it will be necessary to limit the law of succession to the Crown, and alter the policy that has so long guided the Sultans in that respect, and also to change fundamentally the political and civil institutions and laws, and the domestic arrangements of the people. Universal confusion would perhaps be the consequence of such violent changes, and probably those persons intended to be most benefited by them would be the greatest sufferer. The slaves are generally well protected against ill-treatment by the habits of the Turks, and by the interests of masters, and their religious duty, and perhaps slaves in Turkey are not to be considered worse off than men everywhere else, who are placed by circumstances in a dependent situation ; whilst, on the other hand, they may attain, and constantly do enjoy, the highest dignities, the greatest power, and largest share of wealth of any persons in the empire. I think that all attempts to effect your Lordship’s purpose will fail, and I fear they might give offence if urged forward with importunity. I was asked, ‘What would the English Government think of the Sublime Porte if it was to call upon the Sovereign of England, and the people of England, to alter the fundamental law of their country, and change its domestic habits and customs in order to please the taste of the Turks?’ I could perceive, in spite of the good-humored politeness with which this question was asked, that there was something like wounded feeling in the speaker. The Turks may believe us to be their superiors in the sciences, in arts, and in arms, but they are very far from thinking our wisdom or our morality greater than their own. I have, &c. PONSONBY.”

INTERESTING FACTS IN PHYSIOLOGY.—We find the following statement in the Boston Medical and Surgical Journal :

1st. That the longevity of the pure Africans is greater than that of the inhabitants of any other portion of the globe.

2d. That Mulattoes, i. e. those born of parents, one being African and the other Caucasian or white, are decidedly the shortest lived of the human race.

3d. That Mulattoes are no more liable to die under the age of 25, than the whites or blacks ; but from 25 to 40, their deaths are as 10 to 1 of either the whites or blacks between those ages—from 40 to 55, 50 to 1—and from 55 to 60, 100 to 1.

4th. That the mortality of the free people of color, in the United States, is more than 100 per cent greater than that of the slaves.

5th. That those of unmixed African extraction in the “free States,” are not more liable to sickness or premature death than the whites, of their rank and condition in society ; but that the striking mortality so manifest among the free people of color, is in every community and section of country invariably confined to the Mulattoes.

The *Africa Luminary* says : It is a fact, which must be gratifying to every individual who rejoices at the downfall of Slavery, that out of twenty-six Wesleyan Chapels in Sierra Leone, the roof timbers, the flooring, and other wood work of twenty, are composed almost exclusively of Slave Ships, which have been taken by four men of war on the coast, and condemned by the mixed Commission Court.



FROM THE LIBERIA HERALD, Oct. 31, 1842.

Arrived at this port 19th inst., from Bassa, and the leeward coast, brigantine Atalanta, of Philadelphia, Joseph R. Brown master.

Captain Brown reported, the Vandalia, U. States sloop of war, sailed for America, 5th inst. The commander was unwilling to remain longer as the ships stores were reduced to 50 days supply on an allowance to each man of only two thirds his daily rations.

We understand nothing was effected towards the punishment of the savage pirates at Half Bereby who seized the Mary Carver and murdered the crew.

Capt. R. T. Sims of the American barque Rhoderic Dhu, captured one of the ring-leaders who is now in custody at Cape Coast Castle. After he was taken he acknowledged his participation in the crime and that he shared largely in the plunder.

Credit is due Capt. S. for detaining the culprit and the readiness he showed in furnishing the evidence in his power.

The documents were sent to the Secretary of State, by the Atalanta which sailed on the 23d inst.

**LOSS OF THE ENGLISH SCHOONER ROYAL ALBERT.**—The 1st inst. the schooner Royal Albert owned by Hatton and Cookson, Liverpool, Gibson master, was signalized to the leeward of Cape Mesurado, standing up for the Cape. The consignee had been down as far as the River Sestos, and had either sold or landed a part of the cargo.

Night came, and the vessel disappeared in the darkness. We waked next morning not to find her safe at anchor in our Bay, but to hear the startling news that she had gone on shore in a cove between the Cape and King Gray's, about 8 miles from this place. Our vigilant wreckers repaired early to the spot. Gov. Roberts soon followed, who superintended the discharging of the cargo that remained, and kept a well ordered guard around the tent in which the goods were placed, down to the beach on either side, and it is believed nothing of any value was lost or stolen.

It was just eleven months and two or three days from the time the barque Niger was wrecked at this place, belonging to the "Kings," of Bristol. We hope before another vessel comes upon our miasmatic shores, the English Government will appoint some person its agent to take care of the wrecked seamen. From the Royal Albert there were 8 or 9 who came destitute of almost every thing except an inordinate thirst for rum, which they found means to satisfy only by parting with the most part of the little clothing they brought with them.

We do not concur in all the views of the following paragraph.

**NIGER EXPEDITION.**—Capt. B. reported also the steamer Wilberforce, one of the three which attempted the ascent of the Niger, touched at Palmas about 1st inst.

The extravagant waste of life and money consequent upon the manner in which that expedition was fitted out, and supplied with officers and men, is a lesson which will teach the English Government and people when they wish to penetrate this continent, they must employ those who have resided more or less in this climate. The Wilberforce was carrying home the last remnant of the expedition, and in a year or two the far famed "Niger Expedition," will be remembered only by those whose husbands and brothers lie buried or murdered on the banks of the river and at Fernando Po, while uninterested persons will speak of it as among the "things that were." We learn that two young men who joined the Albert at this place were on board and that *not one of the colored men attached to the expedition died of fever*, showing that had the first design been pursued of employing experienced merchant captains, and intelligent colored men from Sierra Leone and the other colonies along the coast, the enterprise would not have failed from the same causes.

**SINGULAR COINCIDENCE.**—The Schooner ROYAL ALBERT, on her passage out, spoke the brig PRINCESS VICTORIA, off Cape Finisterre.

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*For the African Repository.*

[COMMUNICATED.]

A LARGE and highly interesting meeting was held here Sabbath evening, Dec. 11, in behalf of the American Colonization Society. The audience were called to order by Ichabod Goodwin, Esq., who briefly stated

the purposes for which the meeting had been assembled, and then requested the Rev. Mr. Brown, of the Baptist Church, to lead in prayer. After the divine blessing had been invoked, Mr. Goodwin introduced Mr. Dodge, the agent of the Society, to the meeting, whose remarks immediately following, were listened to with profound attention. After Mr. Dodge had closed the Rev. Mr. Peabody, of the Unitarian Church, addressed the audience in a strong and feeling manner, expressing his entire confidence in the scheme of Colonization, and his determination to aid in the future, as he had done in the past, with all his ability. Hon. Mr. Cushman followed in a brief and pertinent and forcible address, on behalf of aid to the friends of the Society. The Rev. Dr. Burroughs, being called for, then rose and in a strain of deep and thrilling eloquence, advocated the cause of Colonization. It would be impossible to do justice to the Reverend gentleman or to give an abstract of his argument, but none could have listened to his cogent and logical reasoning, to his clear and forcible conclusions, and to his fervid appeals, in behalf of the cause of which he was one of the earliest friends, without a conviction of his entire sincerity. Gen. Upham then presented a resolution to form a committee, for the purpose of raising funds for the cause, and after some concluding remarks by the Chairman, the meeting adjourned. We doubt not, this meeting will be of great benefit to the good cause in the State of which it is the commercial capitol, and throughout of New England.

*Portsmouth, N. H.*

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#### MUNIFICENT BEQUEST TO THE AMERICAN COLONIZATION SOCIETY.

THE late MRS. ELIZABETH DAVIS, of Montgomery County, Maryland, directed by her will, that two thousand dollars should be paid into the Treasury of the American Colonization Society, for the advancement of its great enterprize, and her respected son, A. B. DAVIS, Esq., Executor of her estate, has promptly fulfilled the benevolent purpose of his revered parent. MRS. DAVIS, had for many years cherished an ardent affection for the cause of this Society, and to sustain its operations, repeatedly contributed generous donations. She was eminent for her Christian virtues, and in the discharge of all her duties most exemplary. She sustained her protracted illness (induced by paralysis about two years before her death) with uncommon fortitude, and Christian resignation; having long been a devoted and consistent member of the Episcopal Church, the summons of the Saviour did not find her unprepared. Her disposition was mild and gentle, but of the most retiring character, and tenderly alive to the wants of the destitute, the afflicted and the oppressed. Her charities (continues one who knew her well) were various and liberal, but never for ostentation or display; indeed I may with truth say, that she strictly fulfilled the injunction of scripture, "let not thy left hand know what thy right hand doeth," for they were seldom known to any other person than the individual through whom they were made. The various relations of wife, mother and mistress, were sustained with dignity, with affectionate tenderness and leniency. In life she was loved and respected by all who enjoyed the privilege of her acquaintance, and died lamented by a large circle of friends and relatives, bequeathing to them an example rich in fruits of mercy and love, and which is cherished by surviving friends with most affectionate remembrance. The following remark of one of these friends is most just: "Providence had liberally entrusted her as

a steward, and humanity as well as her relatives, participate with her children in the bountiful gifts of her philanthropy and benevolence."

Who can estimate the value or influence of the virtues that adorned the character of this excellent lady? Her life and actions were consonant to the vital principles of the moral government of the Most High, and their efficacious power shall increase through coming years to eternity. Africa redeemed will honor and bless her; and from the pure assembly she has joined in the world of all our best hopes, she will rejoice to survey the progress of divine light as it spreads over the face of that dark and bleeding country. Mighty and Gracious Father of the human race, hasten the time when Ethiopia shall receive thy love, and stretch out her hands towards thy throne!

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### THE LATE FRANCIS S. KEY, ESQ.

THE sudden decease of this gentleman so virtuous in all the social and public relations of life, so eminent for talents and philanthropy, so consecrated in all his thoughts and feelings to truth and duty, so admired and beloved by the community of which he was a citizen, and which had derived benefit invaluable from his efforts and example, has prostrated us as with the weight of a dark and general calamity. All have experienced a loss, and many one which they cannot hope will be repaired. MR. KEY, was one of the founders of the American Colonization Society, long an efficient manager in its proceedings, at all times its steadfast, generous, and eloquent friend, and often has the cause of the Society in times of depression and trial, been raised, guarded and advanced by his vigorous and indefatigable exertions. The speech made by him during the last summer, before a Convention of the friends of African Colonization, and published in the July number of the Repository, was the most eloquent he ever delivered, seldom equaled on any subject, and more seldom, if ever surpassed. It was worthy of a lofty Christian mind, endued with original conceptions, and enriched with the treasures of human learning and of a divine philosophy. In the charms of his taste, conversation and manners, and in his habits of thought and action, Mr. Key much resembled Mr. Wilberforce, nor would his influence have been less, had he lived in similar circumstances, and moved in as elevated and wide a sphere. He sought not fame, but his fame is securely written never to be obliterated, on the flag of his country, (for he was the author of the "Star Spangled Banner,") and engraven upon the heart of Africa.

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### THE CAUSE IN NEW ENGLAND.

A VERY able and ardent friend of the Society writes us, that a promising meeting of those interested in the Society has been held in Providence, and that a subscription of \$300 (which will probably be increased) has been raised for its benefit in that city. He adds, "in April, after the election, our friends are bent upon forming societies auxiliary to yours, and they say to me, that, \$2000 can be sent you regularly, from this State every year, let but a good agent make his annual tour over the best and largest towns. I have never found so much interest in any portion of New England." Again he observes: "one thing is sure, and that is, the cause of Colonization is fast gaining ground in New England. Never before have so many strong minds given it their attention. Never has it seemed so likely to redeem the slave, to destroy the slave trade, and to christianize and civilize Africa, as it does at this moment. I could tell you of more conversions of good men to our cause in the last few months, than you would have dreamed. And it needs but to be known what the Society has done and is doing, to commend it to all unprejudiced lovers of the truth."





## LETTER FROM SWITZERLAND.

Those who remember the correspondence between that distinguished and excellent man, Mr. Ashmun and the venerable Dr. Blumhardt, Principal of the missionary college at Basel, and the subsequent efforts and sufferings of a small band of Swiss missionaries in Liberia, will peruse with pleasure the following letter from that learned and devoted servant of Christ, *Dr. Hoffman*, connected with that Institution which is still sending out to Africa and other parts of the Heathen world its apostolic men to enlighten and save the most degraded and neglected of our race :

BASEL, SWITZERLAND, *Dec. 6, 1842.*

REV. AND DEAR SIR: You have kindly answered to my request for some documents by sending me a very interesting volume of your own and some important materials for a deeper knowledge of African affairs and have greatly obliged me by your Christian interest in the cause of our missions. I am very thankful to hear that your important settlement at Liberia is going on well and doing that good which was expected of it. Alas! that such men as the excellent Mr. Ashmun was, are so very rare. He was, an instrument of God's mercy and grace as such appear, only after long periods. May all his successors have a share in those elevated views and that spirit of Christian charity of which he was a model.

Our operations on the coast of Guinea have not yet begun. We have sent our Missionaries viz: Mr. and Mrs. Riis, whose experience after a residence of nine years on the African coast, cannot be valued too high, Rev. F. Widman and Mr. Thomson a negro instructed in our Institution, (and a very able artizan Mr. Habner) to the West Indies where they endeavoured to gain such Christian negroes from the Moravian congregations as would be fit colonists for Western Africa. The Danish government at Copenhagen and Lord Stanley have granted every thing we thought indispensable for re-entering into that labor, and we have only to hope and to pray that God's Almighty hand may preserve our missionaries from the venomous effects of the climate. They are now on their way from Jamaica to Guinea.

Our missions in India are prospering; Commenced only eight years since on the western coast of Peninsular India, they are already extended to eight stations and a number of 376 adult Christians who formerly were heathens, 92 baptized children and 1000 scholars in the different schools. Very lately there were 50 adults and children received into the church of Christ.

May the Lord pour down His abundant blessings upon the operations of your benevolent Society and further your plans for the deliverance of thousands from the shameful yoke laid upon them, not by external but by spiritual means, in order to make them "free indeed."

I am, Rev. and Dear Sir, in Christian regards and love,

Yours, very respectfully,

W. HOFFMAN,

*Inspector of the Mission Institution.*

REV. R. R. GURLEY,

*Secretary of the Col. Society, Washington.*

## WESLEYAN MISSIONARY SOCIETY.

The following extracts of a letter received by the secretaries of this society from the Rev. R. Rooking, in Western Africa, were read in the principal Wesleyan chapels on Sunday. It is dated Kumasi, February 14:

"On the 6th of last month (January) one of the king's daughters died, and a custom was observed by which three poor creatures were hurried into eternity in the shape of sacrifices, one of whose headless trunks I saw dragged through the market place. On Sunday, after preaching, I went to take the air, when I came unexpectedly upon the headless trunk of a human being, who had been executed a few minutes previously. His hands were also lopped off, and one of the executioners was engaged in cutting off a part of the chin with the beard on it. On the 13th, the old chief of Kumasi died, in consequence of which a large sacrifice was made; twelve persons were sacrificed. I witnessed the pushing of a knife through the cheek of one poor creature to prevent her from cursing the king. After which her hands were tied behind her back, and in this state she was left for some time until executed. On the 17th, two persons were executed for conspiracy and treason. I saw those persons with knives driven through their cheeks, their hands fastened by iron staples to logs of wood. I saw the head of one of them struck off. His blood served to besmear the king's drum, etc. His heart was then taken out, and also one of his ribs, all of which was done in the sight of a survivor. On the 18th, while returning from the king's house, I saw the head and hand of one of those who were executed the preceding day carried by an individual, with as much seeming unconcern as a butcher's boy would carry the head of a sheep in England. On the 22d, a fire broke out, and, as the wind blew rather strong, the fire spread, and burnt down three-fourths of the most thickly populated part of the town in the incredibly short space of four hours. I never saw such a scene before; the fire raged with incredible fury. It was truly heart-rending to see women and children re-treating before it. On the 30th, a man of consequence died, and twelve individuals were sent into another world to accompany him, five of whose headless trunks and six heads were lying together at one time in our streets. Our reception here was good, and our prospects are delightful; yet the scenes we sometimes witness are absolutely revolting to human nature."—*London Herald*.

## ARABIC BIBLES.

Several Africans from the Boson tribe lately attended at Millsburg, during the quarterly meeting of the Methodist Church. One of them, *assumanah* wrote arabic expressing his belief in God when he was told of the bible, and the blessed truths it contains and a number of Arabic Testaments were forwarded to them through the Rev. B. R. Wilson, with prayer that this good seed might not be sown in vain.

## CONTRIBUTIONS to, and receipts by, the American Colonization Society, from the 24th of Dec. 1842, to the 24th January, 1843.

## MASSACHUSETTS.

Springfield, Mrs. P. Howard,	-	-	-	-	-	3	50
Proceeds of a Fair, by the Ladies' of Springfield, per Mrs. E. H. Peabody,	-	-	-	-	-	125	00
Andover, Ladies' Col. Society, per B. B. Edwards.	-	-	-	-	-	20	00
						148	50

## CONNECTICUT.

By Rev. Sam. Cornelius, Agent.

New Haven, H. White, \$10, J. Day, J. L. Hamlin, A. H. Maltby, A. Salisbury, C. W. Hinman, C. A. Goodrich, Dennis Kimberly, each, \$5, R. Hotchkiss & Son, Hotchkiss & Whittlesey, J. Hotchkiss, \$3 each, Mr. Donaghe, A. Bradley, C. Robinson, Hall & Pratt, Hotchkiss & Stafford, Rev. H. Croswell, B. M. Clark, Mrs. Whiting, A. Friend, Rev. Mr. Dutton, each \$2, Thos. Howell, \$4, M. G. Elliot, \$3, C. J. Ingersoll \$3, R. M. Clark, \$2, R. Clark, Asahel Lynde, P. H. Bartholomew, Mr. Johnson, Past & Greswood, George Hotchkiss, T. A. Reid, Sam. Harrison, Mary Hillhouse, Mrs. Apthorp, W. Allen, W. S. Jarman, Mrs. Brown, E. Benjamin, B. Beecher, M. Tyler, B. W.



Stone, E. L. Cleveland, R. S. Johnson, L. Griswold, Mrs. Crane, Mrs. Staples, Mrs. Clark, S. W. R. Atwater Treat, \$1 each. Cash from several persons, \$35 50, T. W. Woolsey, \$5,	151 50	
<i>Derby and Birmingham</i> , D. Bassett \$3, L. Stone, \$2, M. Bassett, \$2, Jas. Sutton, Mrs. N. B. Sanford, Miss E. Shelton, Thos. Wallace, Rev. A. Meade, D. Judson, G. M. Shelton, Isaac J. Gilbert, Rev. M. Reed, each \$1, Peter Phelps, E. Birdsey, W. N. Naramere, G. W. Cheesman, G. Kellogg, Jane Forest, Mrs. C. Reed, E. Kinne, each 50 cts., W. Derry, Mrs. Sherwood, each, 25 cts., Thos. Williams, \$10.	30 50	
<i>Hartford</i> , J. Toncey, Eliphalet Terry, F. Parsons, W. H. Inlay, Charles Seymour, J. H. Webb, W. W. Turner, Rev. H. Brownell, George Beach, Jr., Crasby White & Dunham, E. Gur, Jas. B. Hosmer, A. Smith, each, \$5. Jesse Savage, D. L. Stewart, Charles Weeks, E. S. Hamilton, J. L. Baswell, C. Nichols, each, \$3, L. H. Woodruff, Mr. Butler, S. L. Loomis, S. Spencer, Dan. St John, John Olmstead, "No. 70, State St.," each, \$2. J. Clerc, Mrs. Sigourney, J. P. Foster, R. H. Foster, V. Winchell, Mr. Whitmore, A. Smith, Charles Hosmer, S. Tudor, R. Terry, M. Doty, Fra. Fellows, G. Burnham, each, \$1. Cash from sundry persons, \$4 50.	114 50	

## NEW JERSEY.

<i>Brighton</i> , Two Annual Subscriptions, 41 & 42, of L. Q. C. Elmer.	20 00	
<i>Pitts Grove</i> , Collection in Presbyterian Church, Rev. G. H. Janvier, Pastor.	11 00	31 00

## MARYLAND.

A. R. Davis, Esq., Executor of the late Mrs. Elizabeth Davis, of Montgomery Co.	1,500 00	
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## VIRGINIA.

<i>Romney</i> , Collection in Presbyterian Church, Rev. R. B. White, Pastor,	8 00	8 00
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## OHIO.

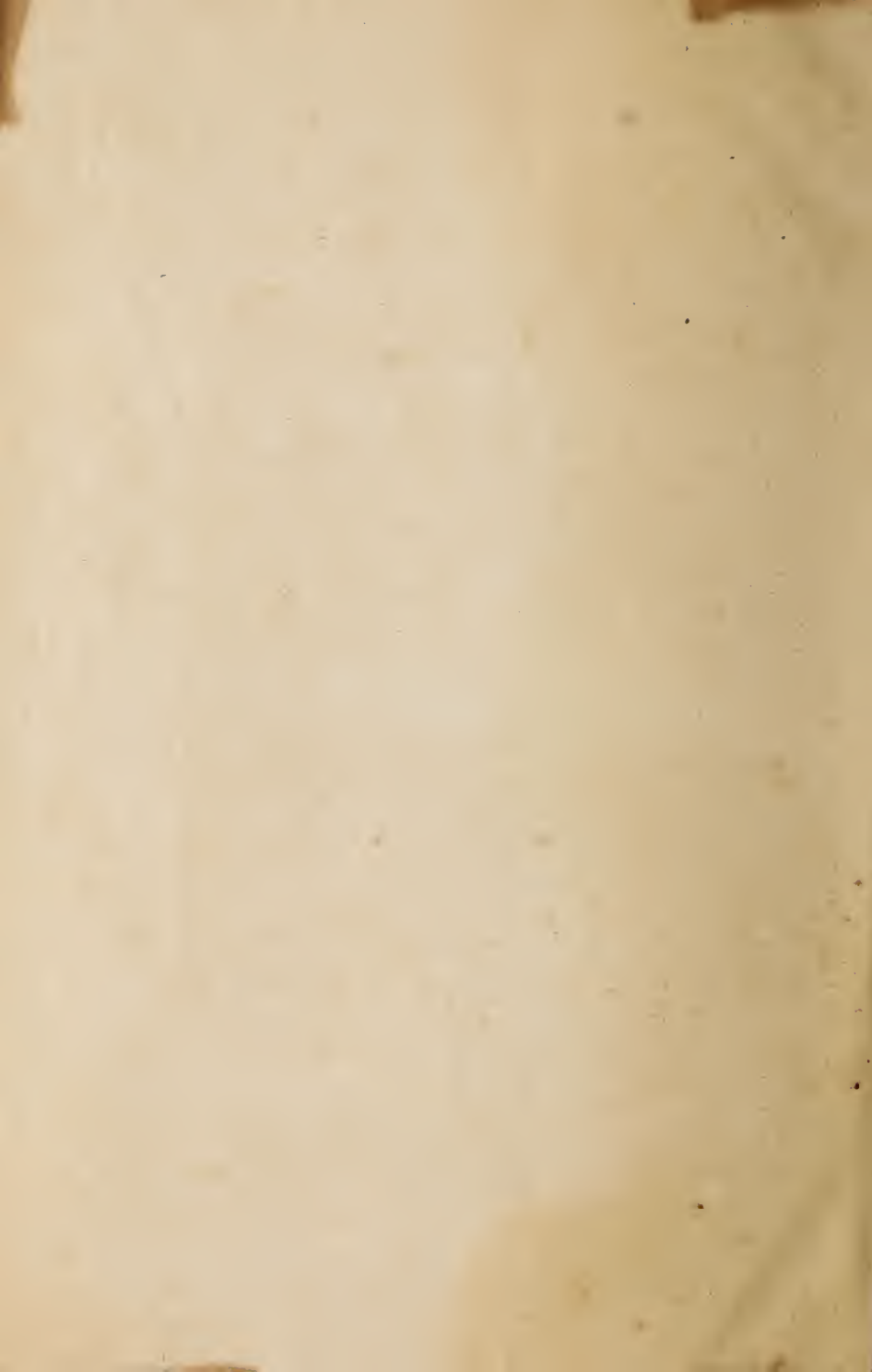
<i>Warren</i> , Hon. J. Morrow,	15 00	15 00
Annual Subscription of J. Burnett, Esq., Cincinnati,	-	100 00
Total Contributions,	-	\$2,099 00

## FOR REPOSITORY.

NEW YORK.— <i>Rochester</i> , William Pitkin, '40, to '42, \$4.	4 00	
NEW JERSEY.— <i>Bergen</i> , John Tyler, 4, for '41 to '44,	5 00	
VIRGINIA.— <i>Mount Solon</i> , Mrs. McCure, '40, to '42, \$3. <i>Prince Edward</i> , Rev. E. Ballentine, '42, to 44, \$3. <i>Washington</i> , Rev. S. Bell, '40, to '43, \$3.	6 00	
GEORGIA.— <i>Macon</i> , Rev. Mr. Bragg, '41, to '44, \$5.	5 00	
NEW HAMPSHIRE.— <i>Hanover</i> , Jno. Freeman, '43, to '44, \$2,	2 00	
MASSACHUSETTS.— <i>Springfield</i> , Mrs. P. Howard, for '43, \$1 50, Mrs. Eliza Peabody, for '43, \$2.	3 50	
CONNECTICUT.— <i>New Haven</i> , H. White, for '42, \$1 50, F. L. Cleveland, for '43, \$1 50, Mrs. Martin, for '42, \$1 50. <i>Enfield</i> , Mr. A. Johnson, 31 Dec., '42, 62 1-2 cents, Maj. Harvey Terry, 31 Dec., 62 1-2 cents.	5 75	
KENTUCKY.— <i>Paris</i> , J. R. Wright, '41, to '42, \$2.		

Total Repository,	28 25	
Contributions,	2,099 00	
Total,	\$2,127 25	

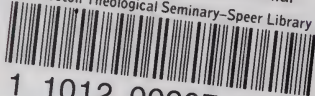






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